DOCUMENT RESUME

ED 413 555 CG 028 106

AUTHOR Swirkowski, William J.
TITLE Diversity in Higher Education - I: The Hmong Experience.
PUB DATE 1997-00-00
NOTE 23p.
PUB TYPE Reports - Research (143)
EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Adjustment (to Environment); Case Studies; *College Students; *Cultural Pluralism; Higher Education; *Hmong People; *Males; Qualitative Research; *Student Adjustment; Student Attitudes; Student Needs

ABSTRACT

Hmong students represent how a relatively infant culture in the United States adapts to the education system. A study of three Hmong male university students and how they dealt with diversity on a personal and social level is presented here. The intent was to explore Hmong men's experience in college with their potential need to utilize student counseling services. Each student was interviewed twice (one hour per interview) regarding personal accounts of their life histories, immigration, and college experience. The men were first-generation students with little academic preparation who grew up never intending to go to college. Interview results indicate that one student was not aware of counseling services, another was aware but had not used them, and the third was aware of these services and had received help in career counseling. Two of the students stated that they would prefer a counselor of similar ethnic background, whereas the third preferred a counselor from a different background so as to increase objectivity. It is hoped that this investigation will shed light on what inspires Hmong students to pursue higher education, the personal impact that attending college has on their cultural status, their future plans, and other issues. (Contains 11 references and 4 appendices.) (RJM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 413 555

Diversity in Higher Education - It Ties Among Experiences

William J. Swirkowski
Supervised Field Work
Counseling 776
Spring 1997

CGO28106

PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

W. Swirkowski

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Overview

My interest for examining the topic of Hmong culture, specifically Hmong male students, in Higher Education was to explore how a relatively infant culture within the United States adjusts and adapts to the educational system including Student Counseling Services. This study was particularly interesting to me because of my interest in East Asian Culture and as a graduate counseling student. My lack of personal and professional exposure to this particular culture allowed me to gain some insight into a diverse culture in which counseling could be applied. The experience of interviewing three Hmong male college students from a local university struck me with awe as they recounted their experiences of their immigration from Laos to the United States.

While some of these first generation students have set their individual standards for achieving personal goals by pursuing higher education quite high, as indicated by one of the students Bee, who stated that, "I think it (school) has more opportunity for me in the future because of all these years in the system. If you become educated enough there's more than one way to achieve happiness, material success, you know. I have to go to school to get a Ph.D., to be happy. I want to fulfill that *American Dream,* to make my first million by the time I'm thirty", they have not compromised their commitment to familial or cultural tradition. Comprising what is the lowest percentage of any cultural group within the educational system (not including the female Hmong students) Hmong students, in my opinion, appear to be motivated the most to succeed in higher education despite the myriad of cultural, social and personal barriers.

Introduction

Ivey states that, "Traditional counseling theory/therapy is predominately white, male and Euro-American. The counseling tradition in Western culture is oriented toward the individual; this perspective has positives as well as negatives. (Ivey, A., 1991)

Ivey's statement relates to both the purpose of my study and to the counseling profession as well. I would have to agree with Ivey that traditional therapy is white, male and Euro-American in that, most theorists were white, male Euro-Americans, gender, and ethnic group. Ivey also states that the counseling tradition in Western culture is oriented toward the individual, which can be viewed as both positive and negative. Western culture focuses on treating the *individual*, based on how the individual perceives their problem, their environment and a possible solution. Ownership, on the part of the individual, to the problem and the steps necessary toward a solution are the responsibility of the individual. This differs greatly compared to East-Asian philosophies, such as Hmong. An individual member's problem, of a family or from a clan, is the responsibility of the group. Unlike traditional counseling methods, an amalgamated approach, which might include some family members (similar to family counseling theories), might be more accommodating or suitable in dealing the Hmong and other East-Asian cultures.

We may need to integrate new methods, new approaches or a combination of both in meeting the needs of a diverse population within the counseling profession. This has led me to entertain the thought that, instead of an individual approach, a more universal approach may need to be taken in addressing the needs of (male) Hmong students. The

following statement has been food for thought in considering how best (male) Hmong students can begin to utilize student counseling services and how services may best be rendered. "We must start our counseling theory from the point of view of the culture. In culture -specific counseling, the focus changes to 'How does a particular culture view the helping relationship? How did they solve their problems in the past? Can specific counseling skills be adapted from the frame of reference of the culture rather than from typical Western counseling theory? All of this should eventually lead to counseling (theories) somewhat different from those of Rogers, Freud and others". (Nwachuka & Ivey, 1989)

PURPOSE

The purpose of this study is to explore the experience of Hmong men in college with their potential need to utilize (student) counseling services. Participants in this study were students from a local university. I conducted two one-hour individually tape recorded interviews on personal accounts of their life histories, immigration and college experience. What I had hoped to gain from this self-report of male Hmong students was to learn how they dealt with diversity on a personal and social level while pursuing higher education.

In the course of the interviews I was curious as to whether the ethnicity of a counselor would be a determining factor for these students in utilizing student counseling services. The results were not what I expected. I would have expected that, like other ethnic groups, Hmong students would prefer to engage in a counseling session with a counselor from their cultural background.

What interests me is how the counseling profession can begin to meet the diverse needs of male Hmong students in dealing with adversity on an academic, as well as a personal level. That there is a greater percentage of Hmong men than Hmong women college students is indisputable. That Hmong students constitute the lowest percentage of any minority population pursuing higher education is also indisputable, .04 percent of the student population on this campus of those students interviewed.

What I hoped to gain from examining this issue through a self-report of male Hmong students was how they dealt with cultural differences while pursuing higher education. I also hoped to learn how best can male Hmong students be accommodated in utilizing student counseling services from individual counseling to career counseling.

I was inspired to pursue this study in order to develop some insight into a diverse culture with which I was unfamiliar. My reason for investigating the background and culture of Hmong male students was to provide me with an experiential knowledge base. While only scratching the surface, I feel that this experience will help me while preparing for a career as a counselor.

Context for Understanding

For nearly two hundred years Southeast Asia was a staging ground for political and military conflict, whether it was from a foreign country, like France or internally a civil war. The United States became involved in the Vietnam war in 1961 by supporting the South Vietnamese against military invasion by the North Vietnamese. Hmong males became players in the Vietnam war when they were recruited by the United States Central Intelligence Agency establishing a "secret army" for guerrilla warfare or as spies while

trying to aid the South Vietnamese. Terms and conditions agreed upon as a result of the allegiance between the Hmong and the United States were that, once the war was over, which the United States had assumed and expected to win, the Hmong people would be allowed to reclaim their land and homes which would be secured and rebuilt by the United States government. Enticed by this proposal, families with two or more male members were often times divided, forced to choose between supporting either the North or South Vietnamese armies. This was not unlike the U.S. civil war where family members became virtual enemies. While the majority of Hmong refugees were farmers in remote mountain villages of Laos, others were forced to live in the jungles as a way of life, as a result of their (the Hmong) participation in the Vietnam war. When United States military support was evacuated from Southeast Asia in 1975 the Hmong were left abandoned and forced to survive the military invasion by the North Vietnamese. This prompted the Hmong to immigrate to the United Sates: Still, today, there exists families in the jungles of Laos. The jungles of Laos offered refuge for the Hmong. Here, as they waited for a guide to return (usually a family member) from one of the refugee camps in Thailand, the Hmong suffered death due to starvation, disease and the North Vietnamese army or "enemy". Many others died fleeing for salvation while crossing the turbulent Mekong river. This experience, described by one of the students, Va, illustrates the unimaginable. "Because many Hmong could not swim, they routinely were joined together with rope to a 'tube' or by raft paddling their way across the Mekong river which separated Laos from Thailand. If one of these people were pulled away by the current they all drown".

The resettlement of the Hmong in the United States is now about 20 years old. About 130,000 Hmong live in the United States, including approximately 40,000 in Wisconsin making up approximately 16% of the over one million refugees who have immigrated to the U. S. (Stingl, J., 1997). The Federal Refugee Assistance Act passed in 1980 allowed an annual admission of 50,000 refugees asylum up until 1995, providing federal aid and reimbursement for refugee-related expenses. This included a global introduction of several ethnic groups - Chinese, Cambodian, Vietnamese, Laotian and 11 other Southeast Asian refugee groups. The Hmong, who were included in this census find it particularly difficult assimilating to U. S. standards. This is partially due to their heritage and world view which is markedly different than other cultures, based on their experience.

I was touched by the stories of courage, curiosity and determination of the students I interviewed knowing that they were to face still greater adversity. While trying to maintain traditional values, they are finding it difficult to conform to the requirements of the American social and educational systems. Yang Daa describes the current situation for the Hmong culture best when he said, "Life in America is gradually becoming easier for Hmong people, but they must keep their focus on getting an education and obtaining skill needed in today's workplace. The process of acculturation is beginning to erode and succeed their heritage. They are beginning to lose their (old) culture. They know very little about the history of their people. The majority of them don't know how to sing traditional songs or participate in rituals".(Stingl, J., 1997). The purpose of this study then, is to explore the experience of male Hmong students who have the potential need to utilize student counseling services while pursuing *The American Dream* through higher

education. The students interviewed can best be described by Horowitz (1987) as members of the undergraduate subculture as, "outsiders", students who tend to share the culture of their parents and the faculty. They do not see college as fun, but rather as preparation for the future. "Outsiders" regard the classroom as the center of the college experience.

After immigrating to Thailand each student spent approximately 13 years in a refugee camp in Thailand. This camp was approximately three miles in diameter, surrounded by a barbed-wire fence and regulated by the Thailand government. No access to or from the concentration camp was permitted for threat of infiltration by the enemy. Residents of this camp were allowed to sell wares, clothing or render services as an occupation within the camp. Va stated that his father supported his family by making knives and selling them to residents of the camp and Thailand soldiers. There were also other opportunities within the camp for employment, such as hospitals and schools. If you were lucky enough to be chosen, the opportunity to learn new skills and language existed. Va became a clerk in a hospital, learned office skills, assisted in preparing military orders and became fluent in Thailand, Chinese and Laotian languages.

Once a determination was made by the United Nations representatives who were established within these camps, of which families were eligible to become United States citizens and were able to afford the fee to relocate, these families were then able to apply for residency into the United States. After qualifying for residency families were relocated to a "permanent residency" camp where a year of preparation and acculturation of United States language and customs were taught.

All of the students interviewed shared the same experience in that, they did not learn English until accepted into a permanent residency camp, and upon arrival in the U.S. all began school at a fifth grade level. Va and Mau attended public schools while Bee attended a parochial school. This was particularly difficult for Bee because he was the only Hmong student in his class, was not unable to speak to anyone in Hmong and had difficulty communicating in English.

Method

Students were selected from a target population of twenty-four university undergraduate male Hmong students from a list generated by the Multicultural Services Offices (MSO). Students from the list were contacted by phone, selected based on their willingness to volunteer and availability to participate at their convenience. Three undergraduate male Hmong students, Va, Bee and Mau, participated in the study. Of this group, one was married and lived off-campus while two were housed on campus but on average visited home every other weekend. Socio-economic status was relatively identical, i.e. all could be considered lower class (with some attachment of financial responsibility to extended family).

During the interviews I was hoping to gain some background information and history of each student based on one set of general questions. By holding the interviews in the Multicultural Student Office (a neutral setting the students were familiar with), I was hoping to establish and provide an atmosphere that was non-threatening. Also, by using a person-centered approach I was hoping to establish trust and rapport so that each student felt comfortable enough in providing unsolicited answers and were not apprehensive in

providing as honest and an accurate account as possible: Early recollection was not vivid and too painful to recount. This was evident during the interviews by students body language, voice inflection and request of not wanting to discuss an issue any further in confirming their experiences.

Since the students interviewed did not know their birthday all three students associated their age to the year they were born (in Laos), Va 1972, Bee 1974 and Mau 1976. The number of family members in the household of each of the students was eight; this does not include two of the members' fathers who were killed in Laos.

Mau's family consists of a brother four years older, a sister one year older and a younger sister and brother, four and ten years respectively along with their mother. Bee's family consists of two younger sisters (married) a year apart, including the student, and a younger bother of nine years and their mother. Va's family consists of both parents, three older brothers and three older sisters, all one year apart and two younger brothers with an age difference of three years: no determination could be made on exact month or day of sibling's or student's birth date. When I asked Va about this he said, "My mother, she say that I was born in the Spring, like now, you know, like it is outside. She say my (younger) brothers were born in the jungle so it very hard to tell what month".

Education

Individual questions relating to their current experience and future aspirations, if any, toward higher education, and their knowledge of the Counseling Center, its services offered, previous utilization or future consideration toward implementing any services were useful. The information obtained from these students helped me to gain the insight I

BEST COPY AVAILABLE

needed to understand the potential need male Hmong students in college might need to utilize (student) counseling services. While experience with counseling center services was very limited, awareness that this student service existed was at least promising in that utilization of such services would be considered if a situation warranted.

What I found over the course of the three months during the interviews with the male Hmong students revealed that, all three students expressed a desire to contribute to the welfare of the Hmong culture and cited this as a contributing factor toward pursuing higher education. The students unanimously expressed their main objective in pursuing higher education as obtaining financial security for themselves, their family and to somehow influence the transition of their culture into the American way of life. Education had provided the opportunity to serve as a role model in acculturation and for second generation Hmong.

"There's a lot of responsibility on my part, you know, I think it's part of being the oldest, I can't avoid it. Sure, it would be easier if, being older everyone kind of looks up to you puts some extra pressure on you. My mom compares my brother to me. That could backfire because things are different, will not be the same for him as they are for me. He will not have the same opportunity like I did, to go to school. You want to lead by example, hopefully they, second generation, can see that you can be successful". (Bee)

While support came from peers and extended family, a general consensus existed that, even while being supported, attending college caused friction between and even severed ties associated to family and community roles, traditions and rituals, e.g. participation in traditional, spiritual and sacrificial offerings to the deceased.

In relation to course work and the students' experience of the cultural differences in a predominant educational system, there are two factors that contributed to their difficulty integrating as college students. English language was the major factor: Lack of vocabulary (ESL), understanding concepts relating to problem solving, keeping pace during lectures and the amount of work required in fulfilling course requirements were the other concern.

Va, Bee and Mau expressed their participation in, and continued need for tutoring services. While Mau had declared a major in psychology, Bee sociology, Va was undecided. The two students who declared a major also had aspirations to pursue graduate work.

Overall, the greatest conflict these Hmong students experienced during college was one of loneliness and alienation. They were displaced from their families while residing on or near campus. Only one of the three students interviewed, Va, had an acquaintance in one of his classes that was not Hmong whom he considered a friend.

There seemed to be a relative safety which resides in cultural relationships opposed to culturally diverse relationships. As an Asian-American student described it, "... it's really hard to be friends with, I think, with one group, and then still be accepted in the other, and try to play middle of the road, because if you're with one group, you feel kind of funny because of the other group, and if you're with the other group, you feel kind of funny, because you kind of feel like, you know." (Kramer, M., Weiner, S., 1994). It seems to me that, not unlike any other ethnic group, a comfort level among students of like cultural backgrounds abound in likeness.

I could not help but empathize with these students, to a degree. It reminded me of the socialization process which occurs during childhood and adolescence. Even now, while having relocated, no family, friends etc..., and returning to school, I can at least contact someone by phone or mail. These students face a lifetime of integration in a foreign society, permanent isolation from friends and relatives who were unable to immigrate. How, then, can counseling services be made more accessible through exposure or by whatever means to Hmong students who would at least consider or prefer utilizing student counseling services?

Using Counseling Services

These students could best be described as first generation students with little preparation who grew up never intending to go to college, unlike other U.S. ethnic populations (Marino, T., 1996) Of the three students interviewed, Va indicated that he was unaware that any counseling services, such as individual or career counseling. Mau indicated that he was aware of such services, has never used them, but would consider using them if the need to utilize such services warranted. Mau expressed a preference for family members over counselors in dealing with personal issues but did not discount future consideration in utilizing counseling services. Bee, who was also aware of the counseling services utilized services such as career counseling.

Relative to the use of counseling services available to students, I was curious if the ethnicity of a counselor would be a factor in determining whether a student would consider individual counseling if the need existed. Va and Mau answered " no", but Bee preferred going to a counselor of a different ethnic background than his own. His reason

was that an "outsider", someone other than from his own culture, would be more objective in addressing a presenting problem. The situation would not be viewed myopically.

Va's stance would contradict, to an extent then, the statement, "Ethnic minorities do not utilize traditional mental health and counseling services for a variety of reasons. There is a cultural issue that seeing someone outside of one's family for help is not appropriate, and there is also the perception that counseling is only for Whites as there is a greater percentage of White [counseling] professionals." (Lee, C., 1996)

I can only postulate that the distinction between the use of counseling services would be employed as an avenue in education toward career goals, i.e. career counseling versus employing the use of counseling services for personal development, i.e. overcoming barriers, family issues, etc...

Conclusion

"Colleges and Universities have traditionally been the centers of the most reflective inter-cultural contact and study in our society. Today's colleges serve a more diverse set of students than ever before, a trend likely to increase in the future. The presence of so many different racial, ethnic, age, income and experienced groups promises much vitality; it also means that very little can be taken for granted". (A College Association Report) This statement reflects the need, for myself and others like myself pursuing a counseling career, to examine the need to incorporate an approach tailored to a *pluralistic* population. They comprise the lowest percentage of any ethnic group pursuing higher education, approximately .04% .

What was of interest to me was, how can the counseling profession begin to accommodate these students' potential need to utilize student counseling services. There were several factors I needed to explore. These were, 1) what are the motivating factors for male Hmong students to pursue higher education, 2) what is the personal impact attending college has on their status within their family and community, 3) what are their future aspirations, 4) what is their personal account as a college student, 5) how do they personally deal with cultural differences and 6) what has been their experience, or their knowledge of, the student counseling center.

A caveat to the issues surrounding diversity in not only higher education, but the counseling profession as well, could be the encapsulated, monocultural view some professionals adhere to in ascribing programs or methods to diverse populations, i.e. one size fits all. A more tailored approach in meeting the need of this diverse population needs to be examined and considered. My effort to begin to understand the Hmong culture will hopefully allow me the opportunity to establish a counseling approach and opportunity to develop a knowledge base in accommodating other cultural groups as well in a field where pluralism has emerged. This has led me to wonder whether future or present counselors will avoid working with multicultural clients because of a lack of knowledge in particular cultures, because of the difficulty in communicating the English language or just a lack of interest. This experience has also caused me to consider other areas which counseling might need to explore in accommodating specific cultures or groups, on campuses or off. Issues of interest along with cultural diversity are gender, religion, non-traditional students and sexual orientation to name a few other dimensions of diversity challenging academic and social communities. How do we begin then, not

only to address diversity, but accommodate the ever increasing needs of counseling services?

I feel that, "We must first know ourselves before we begin to know others". We must start our counseling theory from the point of view of the culture. In culture-specific counseling, the focus changes to, "How does a particular culture view the helping relationship? How did they solve the problems in the past? Can specific counseling skills be adapted from the frame of reference of the culture rather than from typical Western counseling theory?" All of this should eventually lead to counseling (theories) somewhat different from Rogers, Freud and others. (Nwachuka & Ivey. 1989. p.2-3) I also believe that, "higher education will need to devise new terms for inclusiveness and provide both individual opportunity and group identity" (*Dialogues for Diversity,* 1994), if male Hmong students and students of other cultural backgrounds begin to utilize student counseling services.

Without knowing it separate cultures may be more alike than we realize. The question I have is, how do we dismantle the barriers and establish a foundation of trust among culturally diverse populations?

References

Becker, H. (1928). *Writing for Social Scientists: How to Start and Finish Your Thesis, Book or Article.* The University of Chicago Press.

Burn, D. (1992). *Ethical Implications in Cross-Cultural Counseling and Training.* Journal of Counseling and Development. Vol. 70. p.578-582.

Heppner, P., Kivlighan, D. Jr., Wampold, B. (1992). *Research Design In Counseling.* p.267-269, 273-275, 376-385, 389. Brooks/Cole Publishing Company.

Horowitz. (1987). *Campus Life: Undergraduate Cultures from the End of the Eighteenth Century to the Present.*

Ivey, A. (1991). *Developmental Strategies for Helpers: Individual, Family and Network Interventions.* p.198-228

Kramer, M. and Weiner, S. (1994). *Dialogues for Diversity: Community and Ethnicity on Campus.* American Council on Education. p.39, 41, 42, 82, 87, 88, 107, 132. Phoenix, AZ.: Oryx Press.

Marino, T. (1996). *The Challenging Task of Making Counseling Services Relevant to More Populations.* Counseling Today. Vol. 39 (2). p.1, 6.

Reavill, L. (1996). *Promise and Paradox: The Experience of Hmong Women in College.* From a Dissertation. p.69, 70.

Richardson, R., Jr. & Skinner, E. (1988) *Making it in a Majority University: The Majority Graduates Perspective.* Change. 20(3), 34-42.

Skinner, K. (1980). *Vietnamese in America: Diversity in Adoption.* California Sociologist. 3(2). p.103-124.

Stingl, J. (1997). *Hmong Must Keep Reaching for Skills, Education, Author Says.* Milwaukee Journal Sentinel. March 16, 1997. p.4B

Appendix A

Overall Purpose of the Study

The purpose of this study is to explore the experience of Hmong men in college with the potential need to utilize student counseling services.

That there is a greater percentage of Hmong men than Hmong women college students is indisputable, that the lowest percentage of any minority population pursuing higher education, and how, in the counseling profession we can begin to meet their needs, is what is of interest to me. There are several factors that I hope to explore and gain insight from. They are 1) What inspires or motivates Hmong students to pursue higher education 2) What personal impact does attending college have on their cultural and /or familial status 3) What are their future aspirations, i.e. future consideration toward Graduate work 4) How do they personally deal with cultural differences, e.g. making use of student counseling services, and 5) What is their personal account of their experience as college students?

With a condensed time frame of four months such questions may initially only scratch the surface, but none the less, provide sufficient data which may be integrated into findings later on or perhaps into already existing data. A thorough understanding may at best be speculative, or hypothesized. But, hopefully, this study will help initiate an understanding by others in meeting the needs of not only Hmong, but other minority students on a cultural, personal and academic level as well.

Appendix B
Participant Letter

Date:

^}1 ^}2 ^}3

Dear ^}1;

I am writing to you about a study that I am undertaking as part of my Graduate work in the Counseling Program at UW-River Falls in hope that you may be willing to participate in it.

I am curious about what may be learned from your experience as a college student from a diverse population that may be helpful to other future Hmong students and counseling, as well as other, graduate students. I am curious how you may have succeeded in overcoming the obstacles you have been presented with in pursing a college degree, what your personal experience as a college student has been like to date, and what measures you rely on to cope with the stress of being a college student.

This study I am proposing will not consist of any written tests or questionnaires, rather, a format in which I would inquire about your personal experience as a college student referring to some general questions. I have been involved in some previous work similar to this in which the participants and surveyors both benefited and the results which were beneficial to future participants.

I would like to contact you personally within a week to schedule a time in which we could get together. I look forward to talking with you. Thank you for any consideration.

Sincerely,

Bill Swirkowski

Appendix C
Project Questions

Interview # 1:
Objective

Outline nature and purpose of study; define participants rights; obtain participants consent; obtain brief history of participant; schedule second interview.

1) Tell me about your life. Where were you born? What were your early years like? Do you have any brothers and/or sisters?

Interview # 2:
Questions

1) I'm interested in anything you would like to share about yourself, your family and/or motivating factors to attend college?

2) Who, if anyone, was instrumental in your decision to attend college?

3) How has your family accepted/rejected your decision to attend college?

4) How will attending college affect your role within your family, your community?

5) Tell me how you see a college education making a change in your life?

6) Tell me about your major, how did you come to select it?

7) Please describe your learning experience with classes, with course work.

8) Have you ever made use of the student counseling center? Would you consider utilizing its services? If not, why? If so, what was your experience?

9) What does the American educational experience mean to you?
What has the American educational experience provided you?

Appendix D
Participant Consent Form

Project Name:
Diversity in Higher Education - I: The Hmong Experience

Person Conducting the Study:
William J. Swirkowski

Graduate Student
University of Wisconsin-River Falls
Counseling Department
Dr. L. Reavill, Fieldwork Supervisor, Assistant Dean of Students
Dr. J. LeCapitaine, Department Head

Participants Rights:

~ Your participation in this project is entirely voluntary.

~ You are free to refrain from answering any question at any time.

~ You are free to withdraw from this project at any time.

~ If you withdraw, all data concerning you will be destroyed.

~ This material will be audio-tape recorded, be kept strictly confidential and will be available only to myself, the student supervisor and department head and/or those involved in determining a grade for this project.

~ The audio taped material will be destroyed within one year following completion of this project.

~ Information related to the interviews will remain anonymous where your name or any identifying characteristics will be used.

~ If you have questions or concerns about how you were treated during the process, please contact, Dr. L. Reavill, Assistant Dean of Students, UW-River Falls, 104 North Hall, 425-3842.

~ By signing this consent form/release of information, you indicate that you are aware of your rights and voluntarily agree to participate in this study. I encourage you to ask any questions that you may have regarding this study.

Volunteer- Signed:

Volunteer-Printed:

Dated:

Appendix E
Time Line

1) Meetings within department scheduled as needed. 1/27/97 -

2) Final draft of proposal submitted to Human Subjects Committee. 2/10/97

3) Send letter to potential participants. 2/14/97

4) Contact potential participants by phone; schedule initial meeting. 2/21/97

5) Initial meeting, first interview; outline nature and purpose of study; schedule second interview. 2/24 - 2/28/97

6) Second interview: ^}1) 3/03 - 3/07/97

^}2)

^}3)

7) Collate data. 3/10/97

8) Debrief participants as a group, allow for feedback and integration of additional data/input from participants. 3/24 - 3/27/9

9) Produce integration of findings. 4/09/97

10) Submit rough draft to Multicultural Department Field Work Supervisor (allow for revisions). 4/16/97

11) Submit final draft to Field Work Supervisor. 4/23/97